

# A refutation of Michael Hoffman II

By Jude Duffy

June 29, 2017 Anno Domini



Michael Hoffman II says my comments about him posted on an [article published on Henry Makow's site](#) are calculated to harm his "reputation as a historian". This is provably false. Far from being "calculated", my comments were originally a private reply to a woman who wrote to Henry taking issue with my passing reference, in another Makow piece, to Mr. Hoffman as anti-Catholic. This woman challenged me to substantiate my description of Mr. Hoffman and I did so. Henry asked me if he could publish this private reply on his site, and I agreed. So, no calculation.

However, since Mr Hoffman raises the subject, if he wishes to rebut slurs, real or imagined, on his historiographical credibility, no one is stopping him presenting all his formal academic qualifications in this discipline.

Incidentally, my original passing comment about Hoffman (and other alternative media types such as David Icke) alluded to their penchant for uncritically recycling any and all negative narratives the corporate media serve up about the Catholic Church—even though they urge their followers to treat the same media's narratives about most other issues with contempt. Hoffman in his counter-attack has made no effort to refute this criticism.

Nor has he addressed my point about why he condones the media's unrelenting efforts to portray clerical sexual abuse of minors as a uniquely Catholic crime. This coordinated hate campaign is one of the great media scandals of our time (as some Protestants and even some atheists have acknowledged), yet Hoffman promotes it very enthusiastically in his writings.

Only a few days ago, an item appeared on British Sky News relating to Peter Ball—former Anglican bishop and close friend of the heir to the British throne, Prince Charles—who has been convicted of multiple counts of sexual abuse of minors. The report stated that the former head of the Church of England, Archbishop of Canterbury George Carey, had been ordered by the current Archbishop of Canterbury, Justin Welby, to cut all formal ties with the Church of England, because of his role in covering up the crimes of Bishop Ball.

In addition to being the former head of the worldwide Anglican Communion, Carey sits in the British House of Lords and is still a prominent figure in British public life, so this was by any standards a huge story. If it had related to a former Catholic bishop found guilty of sexual abuse, and a former head of the Catholic Church in England found to have covered up his crimes, it would have made front-page news, not just in the U.K. but also around the world. The ultra-Zionist New York Times would have devoted endless column inches to it, and the usual oligarch-funded and directed cultural Marxist groups would have staged noisy protests outside Westminster Catholic Cathedral.

Even the self-styled traditionalist Catholic movement would have jumped on the bandwagon, showering the corporate media with sycophantic garlands for “exposing the sickening corruption at the heart of the post-conciliar Church”.

Yet not only was this story not the main headline on Sky News, it didn't even merit its own report from a religious affairs or legal affairs correspondent.

Furthermore, Sky News chose to downplay Peter Ball's crimes by referring to them as the 'abuse of young men', when the victims were in fact teenage boys. Over 80 per cent of the victims of Catholic clerics convicted of sexual abuse were in the same age range as Ball's victims (or the ones he has been convicted of – he has also been accused of abusing younger children). Yet the media invariably refer to Catholic clerical abuse of teenagers as 'paedophilia', 'child abuse', or the 'rape of children'.

Needless to say, and regardless of the culprit, there can be no question of minimising the horror of the crime of homosexual abuse of teenagers, but the anti-Catholic vendetta of the media is discernible even in the different language corporate pressitutes use to describe equivalent crimes—depending on the religious denomination of the perpetrator.

Underscoring this vendetta, the Daily Mail, a vile pornographic propaganda organ of the British-Masonic establishment, in its report on the Ball scandal, repeatedly referred to Bishop Ball as a 'priest', a term that in Britain usually denotes members of the Catholic clergy.

Mr. Hoffman of course never has anything to say about this whitewashing of the crimes of Protestant clergy, because, quite demonstrably, he shares the Zionist media's hatred of the Catholic Church.

He repeatedly insists it is only the post-Renaissance Church he objects to, but unless he is exceedingly dense, he must know that the Catholic Church has never held that her divinely guaranteed indefectibility would run out after a given period of history—quite the reverse. If the Church is not indefectible now, she has never been indefectible. And if she had never been indefectible, she would have been as much a fraud in the Middle Ages as she is now—according to Mr. Hoffman's logic. He really must choose.

Moreover, Mr. Hoffman once again refuses to answer the crucial question as to what religious authority he deems worthy of obedience in the here and now. Does he believe that in today's world every Christian must decide for himself on the great moral issues of our time? That is the definition of Protestantism—and liberalism. Hoffman challenges me to substantiate my claim that he admires Cromwell. This is extraordinary. In his writings he has repeatedly sought to downplay the Judaizing tendencies of Cromwell and the Puritans. Indeed, to read much of what he writes on this subject, one could be forgiven for assuming that the Jacobites had triumphed in the religious and political conflicts of 17th century Britain (see for example one of his most recent pieces on this subject 'The Great Divide' – May 2. 2017).

One doesn't have to be a fan of the Stuarts (I'm not) to recognise the utter absurdity of placing the blame for Britain's emergence as a usurious capitalist superpower on that dynasty—akin to blaming the Romanovs for the ills of the Soviet Union. Quite simply, Catholics were a defeated and persecuted minority in the days when usurious capitalism became the dominant economic system throughout the U.K. and its colonies.

If British Protestants had the aversion to usury that Hoffman attributes to them, they had ample opportunity to combat this vice from a position of enormous strength, as they held uncontested power in Britain and its possessions throughout the late 17th century, the 18th century, and the 19th century. As it was, usurious capitalism went from strength to strength in the era of Protestant hegemony.

The United Kingdom has never had a Catholic Prime Minister and hasn't had a Catholic monarch since the days of the Stuarts. The United States only got its first Catholic President in 1960, and he was only deemed a worthy candidate when he promised not to let his faith govern his political decisions.

And he got shot.

The incontestable fact is that Protestants were 'early adopters' of usurious capitalism. Many of the founders of the Bank of England were Huguenots—as was its first governor Sir John Houblon. Even in the predominantly Catholic countries of France and Italy, Protestants dominated usurious banking—something their religious descendants still acknowledge today.

The same applies, incidentally, to Freemasonry. Hoffman dismisses the many papal condemnations of Freemasonry as a smokescreen to hide the real agenda of the "Romanists", just as he dismisses papal condemnations of usury. On the other hand, he ignores the indisputable and very concrete links between the Protestant churches and Masonry, e.g., Anglican and Lutheran archbishops' and bishops' membership of the Freemasons.

So, in Hoffman's bizarre counter-intuitive form of historiography, binding papal encyclicals can be dismissed as charades, whereas irrefutable evidence of Masonic domination of Protestant churches is deemed irrelevant in assessing the merits of these denominations.

Hoffman doesn't appear to worry unduly either about Calvin's openly stated support for usury, Luther's admiration for occult alchemy, his proto-modernist attempts to edit the Bible to his own taste, and his exhortation to his followers to "sin boldly".

Nor does Hoffman get around to explaining why, if the radical Protestants of past centuries were such upstanding folk, most mainline Protestant churches now support abortion, homosexuality, and why even most of the more conservative Protestant denominations endorse birth prevention and promote Israel First ultra-Zionism.

He largely ignores, too, the Protestant Anglo-Israelist origins of corrupt occult societies such as the Orange Order, Purple Arch, the Black Preceptory, Skull and Bones, and Scroll and Key—most of which flourished in the radical Protestant heartlands of northern Ireland, Scotland, New England, and the British colonies. Instead, he focuses all his moral outrage about the degeneracy of modern institutional Christianity on the Catholic Church.

For someone who takes such offence at criticism of his own stated views, Hoffman falsely attributes statements to his critics with reckless abandon. He says I claimed that usury "began" with Protestants. I would never say anything so absurd. Usury didn't begin with Protestants or "Romanists"; it has always existed. I *did* say that Hoffman has attempted to whitewash Protestantism's role in the rise of usury, and he has made no attempt to refute this charge.

Hoffman calls my speculation about the reasons for his admiration for Luther, Calvin, et al., “Freudian drive!”.

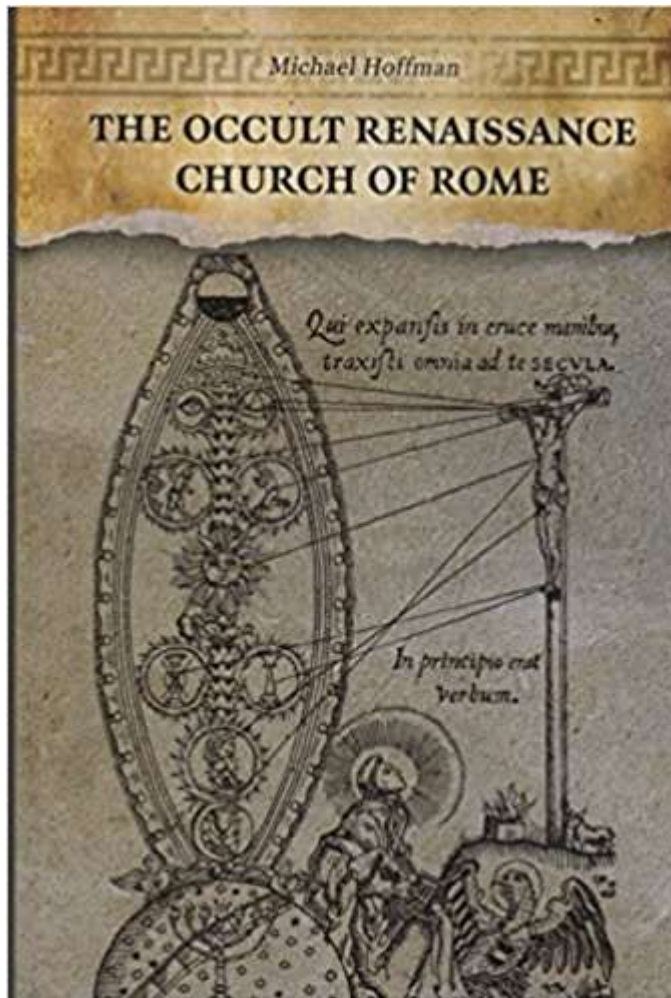
Actually if I had to write the piece again, I’d leave out the last bit about Hoffman’s possible motives for lionising Protestant leaders and Puritans—not because it’s in any way far-fetched to speculate that he may have fallen prey to romantic hero-worship—a much more plausible hypothesis than his own outlandish claim that the popes were secretly promoting Freemasonry while pretending to condemn it. No, the reason I’d omit this final paragraph is because, with hindsight, I think it gives Hoffman too much credit, and may falsely imply a nuanced outlook on his part about religious matters, where no such nuance or balance exists. Regardless of his motives, of which I obviously have no certain knowledge, Hoffman’s writings about the Church are quite simply the work of a crude anti-Catholic propagandist.

Incidentally, the only reason I even added the last bit is because Henry Makow, being a magnanimous sort of chap, asked me if I’d care to balance my criticisms of Hoffman with something positive. That was the context in which I wrote what I did about Hoffman’s piece on Bing Crosby and Irving Berlin. However his views on the Old Crooner notwithstanding, Hoffman’s anti-Catholic bigotry is beyond reasonable dispute in my view.

**<https://fitzinfo.net/2017/06/29/media-anti-catholic-narratives-with-an-endless-shelf-life/>**

## Hoffman - Vatican a Cabalist Jewish Front Since Renaissance

June 7, 2017



Far from being a break from elite Roman Catholicism  
the Judaic policy of the 'Vatican II Church'  
is the fulfillment and culmination of the centuries-old  
crypto-Kabbalism and Talmudism of the Roman Catholic hierarchy.

Michael Hoffman's new book, *The Occult Renaissance Church of Rome*,  
[available from Amazon](#) substantiates  
the argument made here in 2012 that Vatican II was

a continuation rather than deviation from the past.

Below it, find Jude Duffy's view that Hoffman  
is fundamentally anti-Catholic.

**by Michael Hoffman**  
**(henrymakow.com)**

**With regard to the rivalry of competing elites**, it is true that in general the Vatican, from the 16th century onward, served Talmudic-Kabbalistic Judaism in a manner radically different from that of the British Crown.

But to mistake tactical differences and smokescreen rhetoric for a genuine war between an anti-Judaic Vatican Catholicism and a pro-Judaic British Crown, is an enormous blunder.

**From the Renaissance onward, the Roman Catholic Church hierarchy had been infiltrated by Talmudic/Kabbalistic forces, even though, on occasion, individual popes, cardinals, bishops, saints and laymen attempted to reverse the trend, without success.**



One of these, the Dominican Savonarola, left, was hanged and burned for his trouble. While it is true that Giordano Bruno was also immolated, Bruno was killed for the same reasons that the Cryptocracy did away with Mormon founder Joseph Smith, not because the cartel disagreed with his masonic philosophy, but due to his overweening ambition, whereby he was becoming a threat to their leadership. Observe too that Bruno's cult is very strong today, while Savonarola's memory is shrouded in ignominy.

My thesis is that, far from being a break from elite Roman Catholicism since the sixteenth century, the Judaic policy of the 'Vatican II Church' as it emerged publicly after 400 hundred years, is the fulfillment and culmination of the centuries-old crypto-Kabbalism and Talmudism of the Roman Catholic hierarchy.

This is the solution to the riddle of the resistance of the popes from Paul VI onward, to naive -- though sincere and often heroic -- traditional Catholic calls to the recent occupants of the papacy, to be 'loyal to the Church of all Time,' and 'repudiate Vatican II,' and 'return the Church to as she was before the 1960s.'



*(Left. Pope John Paul outed himself and his Roman Catholic Church as Zionist flunkies by sitting on a throne with an inverted satanic cross during his visit to Israel in 2000.)*

The popes of the late twentieth and twenty-first centuries know what these uninitiated traditionalists do not: the Roman Church before Vatican II had been serving the kings of Kabbalah since the time of the Florentine Medicis. As startling as this datum will appear to most, the historical record will show that this was the case. From this occult root grew the accursed fig tree we see today.

I anticipate the protests of some: 'but I have this church document that excoriates Masonry;' and 'in such-and-such a city the Talmud was burned by ecclesiastical order during the Renaissance.'

Yes, indeed, and if these acts were part of a seamless theology and statecraft from on high, then this would be significant evidence contradicting my thesis. But those who cite these anti-Judaic tactics without being cognizant of the pro-Judaic strategy that informed them, are lost in a wilderness of mirrors.

As Lenin stated so succinctly: "Two steps forward, one step back." In order to preserve the secret of the Renaissance and post-Renaissance Vatican's fundamental orientation to rabbinic ideology and mystical Kabbalistic gnosis and suzerainty, sometimes the hierarchy appeared to discipline or repress Judaic elements, to placate either the Catholic mob or restless intellectuals and holy persons in its own ranks. I will have much more to say about these chess moves in Renaissance Roman Catholicism.

A call to a return to the dogma and praxis of the medieval Lateran-era Church would be truly Catholic and anti-rabbinic, and this should be the banner of the "traditionalists."

Anything else plays into the hands of the current Vatican adepts who know better than the "traditionalists," that revolutionary change commenced in the 1500s, and that 1960s Catholicism is merely the natural child of an unnatural parent. Until Catholic "traditionalists" know what these Vatican initiates know, they will be privately mocked in Rome as gullible and ignorant enthusiasts of something that hasn't existed for more than 400 years.

Our ignorance only evokes contempt. The conversion of modern Rome requires that we negotiate from a position of knowledge. To do this we must dispel our illusions and learn the clandestine history of the serpent that grasped hold of the Catholic Church and subjected it to revolutionary change, beginning from one of the great citadels of the Money Power, the moral sewer that was Florence -- the magnificence of its art works being no kind of absolution -- but rather, a Dorian Gray-like cover for the filth that flowed above and below, and soon spread throughout the Church at its most stratospheric levels; as presaged in *The Inferno* by that other Florentine, the truly Catholic Dante Alighieri.

Don't be hoodwinked!

*(Hoffman is the author of *Judaism Discovered* (hardcover, 1100 pages), and *Judaism's Strange Gods*). His website is [revisionist history.org](http://revisionisthistory.org)*

## **Jude Duffy on why he thinks Michael Hoffman is anti Catholic-**

There are many reasons that Mr Hoffman is anti-Catholic: e.g., his attempts to whitewash the proven leading role of Protestants in the rise of usurious capitalism. Mr Hoffman persistently implies that this role is largely an invention of Hilaire Belloc and other Catholic polemicists, whereas in fact it is something Protestants boasted about long before Belloc was even born - and something they still boast of today. And the facts speak for themselves, e.g., the dominating role of Huguenots in the foundation of the Bank of England.

It's one thing to argue, validly, that Catholics were far from blameless for the rise of usury, but Mr Hoffman goes far beyond this, and makes no secret of his admiration for Luther, Calvin and that vile hypocrite Oliver Cromwell - a man who appears to have had no religious convictions of any kind apart from a genocidal hatred of Catholics - as David Hume (an admirer of Cromwell let it be said) noted.

However one does not have to take into account Mr Hoffman's views on history in order to perceive his strong animus toward the Catholic Church. Like many other professed enemies of the corporate media, he consistently and uncritically recycles MSM narratives about the clerical child abuse scandals in the Catholic Church - never entertaining the possibility that these narratives form part of a coordinated hate campaign against the Church.

Sure, he'll sometimes complain that the media ignore clerical abuse among "Judaics", but he studiously ignores the equally obvious truth that the media also cover up clerical abuse in all of the Protestant denominations - in order to portray clerical sexual crime as a uniquely Catholic vice. Many Protestants, to their great credit, have acknowledged the way their denominations have been given a free pass on this issue.

Where are the blockbuster Hollywood films about sexual abuse in British Protestant private schools - something C.S. Lewis, A.N. Wilson, and many other writers have recalled as being institutionalized? By contrast Hollywood produces an anti-Catholic blockbuster on average every two or three years.

By the same token, has Mr Hoffman ever addressed the British media's coordinated campaign of vile character assassination against those who have accused British establishment bigwigs such as Ted Heath and Leon Brittan of sexual abuse? The media have also gone so far as to attack the British police for daring to investigate these allegations - allegations the police insist are credible. Contrast that with the same Masonic media's unquestioning acceptance of any and all allegations against Catholic priests and religious - no matter how far back in time they go.

But let's cut to the chase: if Hoffman isn't anti-Catholic, what exactly is he? In spite of repeated requests, he refuses to state what his own current religious position is. He appears to believe that the post-Renaissance Catholic Church is a corrupt counterfeit of the "true" Medieval Church, but so far as I know, he has never made clear what religious authority, if any, he deems worthy of obedience in the modern world. To further complicate matters, he has also dismissed Sedevacantism - the belief that the seat of Peter is currently vacant. So if he believes the modern popes are real popes, but are nonetheless heads of a corrupt body, that sounds like anti-Catholicism to me.

In truth the anti-Catholicism of much of Hoffman's recent output is so glaringly obvious I'm surprised anyone can seriously question it. It isn't a case of him merely lumping in Catholicism in with the general corruption of modern Christianity: on the contrary, like the corporate media he claims to despise, he directs a vastly disproportionate amount of his fire at the sins, real and imaginary, of the Church.

To be honest Hoffman baffles me a bit when it comes to the Church - a couple of years ago he wrote quite a philo-Catholic piece about Bing Crosby and Irving Berlin, but yet I think I'm being quite fair in describing much of his recent output as anti-Catholic. I also recall that a few years ago when you published the [article by Tony Blizzard about the evils of the Reformation](#) he wrote the piece above attempting to refute Blizzard's argument. I suspect the real problem is that he is romantically attached to the idea of the heroic rebel - exemplified by the likes of Luther, Cromwell and the New England Puritans. In Luther's case his latter denunciation of the Jews is a huge bonus where Hoffman is concerned. I'm not sure he knows himself what his true position is - he strikes me as in some respects quite an emotional character. I also read somewhere that he is quite proud of being related to the German Anabaptist of the same name.

**Michael Hoffman replies:**

On no evidence, "Jude Duffy" upholds the notion that usury began with the Protestants and not the Romanists, while ignoring the extensive arguments and documentation in my books *Usury in Christendom* and *The Occult Renaissance Church of Rome* (chapter 16, "*The Breeders of Money Gain Dominion*").

Instead of responding to the plethora of facts marshaled in those books we are greeted with lies about this writer supposedly "admiring" Oliver Cromwell. Where does my critic offer any documentation for the preceding libel?

My histories are a defense of the true Catholic Church against the modernism, paganism, institutionalized sodomy, papalolatry and usury of the Renaissance and post-Renaissance Church of Rome. The following is Freudian drivel:

"I suspect the real problem is that he is romantically attached to the idea of the heroic rebel - exemplified by the likes of Luther, Cromwell and the New England Puritans."

He "suspects"?

These reckless statements are calculated to harm my reputation as a historian. On what basis do these absurd personal attacks qualify for publication? I welcome scholarly contradictions and challenges to my thesis; this is not one of them.

<https://www.henrymakow.com/michael-hoffman-vatican-always-a-jewish-front.html>

